

TO

**Mr. CHARLES BRADLEY, Sen.**

*Of Birmingham,*

(THIS LETTER IS ADDRESSED,)

SHEWING

# **The Creation of Adam,**

HIS EDEN—WHAT IT WAS—HIS FALL FROM EDEN—HIS  
REDEMPTION FROM HIS FALL BY THE INTRODUCTION  
OF GOD INTO THE HUMAN PROPERTY,  
BY WHICH ALONE THE REDEMPTION OF MAN CAN BE EFFECTED;  
AND LO ! THE TIME IS COME.

## **H A L L E L U J A H ! ! !**

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*N.B. - The Borough Chapel, Chapel-court, High-street, Borough, is open  
for the Preaching of the Everlasting Gospel, on Sunday Mornings at half  
past Ten o'Clock, Afternoons at Three, and in the Evenings at half-past  
Six.*

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# A LETTER

TO

Mr. CHARLES BRADLEY, Sen. of Birmingham,

SHEWING

*The Creation of Adam—his Eden, what it was—his fall from Eden—his redemption from his fall by the introduction of God into the human property, by which alone the Redemption of Man can be effected—and lo! the time is come. Hallelujah!*

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NOVEMBER the 24th, 1831, or SIXTH YEAR of the NEW CREATION.

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MY VERY DEAR BROTHER,

IT is currently reported here in London, that the Cholera Morbus has found its way into this country, at which vast numbers of people are seriously alarmed. But, O, why so terrified? Protestants and Dissenters, and professing Christians of all sects, have not your bishops offered up prayers to God to keep this fearful disease away from you? and cannot you now rest and sleep securely in your beds? Yes, yes, sleep on now, and take your rest; for surely no Cholera Morbus can touch you, since these just and devout men have sent up their prayers to the throne of God for you. And why have you not confidence in the intercession of the bishops, and cast away your fears? for surely if they are the called, the chosen, the faithful and the true, and if God hath appointed them to stand before his presence, to intercede for the people, you ought to have the fullest confidence in them; but it will now be proved whether it be so or not. Plagues, pestilence and perplexities, too strong for human power to ward off, are coming with rapidity, and the people will call on the rocks and mountains, i. e. (upon the bishops and clergy to pray for them), to fall on them, and hide them from the distress, and from the wrath of him that sitteth upon the throne. But, ah, they will find that "God heareth not sinners," he heareth not the prayers of the



voluptuous, and the proud, who consult their own interest and worldly pomp and greatness, instead of the happiness and peace of their fellow men; who have men's persons in admiration because of advantage, and love to be called Rabbi, Rabbi. These, as Herod, seek the life of the young child to destroy it, i. e. they seek to destroy the new and rising kingdom of God, and the progress of the spirit of truth. This is true, God knoweth that this they do, and would murder this young child to keep up their kingdom of sin; for this is the just title of their doctrines and doings in all their religious ceremonies, because in these things they are corrupt. And are the Scriptures true? yes—you Brother have the proof before your eyes of their truth, and the evidence in yourself. Then be assured that it will now be seen and known that God heareth not sinners, but if any man be a doer of his will, him he heareth: then such a one must be found, in whom the Lord is the intercession, for he alone can prevail with God to keep off the Cholera Morbus; and until the bishops and priests do the will of God and not their own, their prayers descend instead of ascending, for God resisteth the proud, and will punish the oppressors.

Never was there a nation who have boasted so much of their knowledge of the Bible and their belief of the Scriptures as England, but is it not strange that they have not had the courage or wisdom to try their clergy by that unerring guide, and see whether they were true men, sent of God, or whether they have set up themselves? for the Scriptures will decide this very important question: for no man taketh the office of a bishop, spiritual ruler, or overseer to himself, but he that is called of God, as was Aaron. Ought it not then to be enquired into, yea, ought it not to be scrutinized, to know, to find out whether those bishops and ministers (so called) have any just right to those titles; how have they got them—from what source—who gave them their commissions? for if God had sent them, they would have brought forth truth and not error. They would be humble and meek, and would not seek for worldly honour and praise of men, neither would their hearts be set on riches, neither would they be oppressors of the poor; they would not walk in the council of the ungodly, nor stand in the way of sinners, nor set in the scorners' seat, as they do;

neither would they take a false oath at the University, to swear that they were called by the Holy Ghost to the office of bishop, or minister, when they know that God never called them. They know they do lie, and they know they are deceivers; their consciences bear them witness to this truth, and they shall be reproved to their face; but we know that as a whore hates a right honest and virtuous woman, so do they hate us; but they shall be weak as water, for God's time is come to cast down the Jezabel, the painted harlot. How long has this strumpet set at nought the word of the Lord, sent to this country with the glad news that the Lord was on his way, coming to redeem mankind? but they have snuffed at it, and made light of it; but now the case is altered; their pride shall come down and their hypocrisy shall not be hid, and they shall seek to hide themselves, but they shall find no place, for it shall be proved that they have not brought forth the spirit of truth, but of error. For the word of God saith, "I will send you the spirit of truth, which the world cannot receive:" how then is their religion the spirit of truth, or the effect of it, seeing that the world does receive it, and their cant and deception is highly esteemed? but let them remember that "that which is highly esteemed among men, is abomination in the sight of God," and as they have always rejected the visitation of the Spirit that has been given through many characters in late years, so God now shews them his dark side, and they will know the terrors of his frown. And neither bishops, priests, or parsons, (or people who confide in such impostors) shall find any security from Cholera Morbus; no, no, the falling sickness is come, and it will surely be the means of breaking up their association in craft and delusion. N.B. This distemper (the falling sickness) was among the Romans, and when any one in their public assemblies fell down with it, they usually broke up the comitia, i.e. the courts they called by that name, (a type of these days.) Noah now by faith, moved with fear, hath prepared an ark to the saving of his house, and this ark is nothing else, as you know, but the revelation of Jesus Christ; and out of this ark there will be no safety from Cholera Morbus, or any other plague that God will send upon the enemies of his kingdom, that they might be com-



pelled to give up to God and become friends; for in God's punishments is mercy, but he must use means with the obstinate, blind, and besotted human race for the display of his mercy and goodness; therefore will he use severe chastenings, because the time is come for him to conquer and to establish his reign of peace. He has counted the last, and laid the foundation in Zion, and has given to the human nature the ten talents, and with this ten thousand he is now going forth to meet the great Goliath, who is coming against him with, as it were, twenty thousand; yea, and he will destroy him, for one man shall chase a thousand and two shall put ten thousand to flight. But this glorious war could not be commenced before the foundation was laid in Zion, and the foundation is the Lord's first coming in Zion, to suffer as he hath done, but now he comes to reign. Luke xiv, 31.

What king going to make war against another king sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? From these words I shall answer thee. It is not from the prophets that I could meet the king with ten thousand to destroy his twenty thousand; this could not be done had I not come to lay the foundation, (i. e. in Zion) to shew in what manner I should return again, and how my gospel stands to fulfil the prophets in the end, and the psalms of David which never were fulfilled in man. But now I have told thee that they shall be fulfilled in the son that shall be born of thee this year, for he shall be the king that I shall enable, with ten thousand, to destroy those that rise up against him with twenty thousand; so that if his enemies be double at first, yet, I tell thee, one man shall chase a thousand, and two shall put ten thousand to flight at the last; for now, (i. e. *at the last*) I shall make my gospel clear, and prove that this was the building, this was the tower, that I laid the foundation, to raise it up in the end. Now here it is very evident and clear that the word by the prophetess Joanna, (the Scriptures being brought together by the Spirit through her in a most wonderful manner, so that it exceeded all foregoing dispensations for clearness, and was formed into a body), that the word should drop or fall into a certain ground prepared for it, which ground was

the heart of a man, which man was John Ward, and the word should become in him the breath of life—thus he breathed the living breath, he became a living soul, Adam, and was the spiritual son of Joanna, born of her this year, i. e. while as yet the old world was standing. (Now there is a difference between this year and the ensuing year as mentioned in her writings); this year the ground is ploughed and the seed sown, but the ensuing year comes the harvest, and the gathering in and the harvest home. We bring this forward here just that it may appear plain to the understanding, who all the Scriptures, prophets, psalms of David, from one end of the Bible to the other, must be fulfilled in, viz. the spiritual son of Joanna, he is the Adam. Now the Lord God planted a garden eastward in Eden, i. e. in God himself, there is no other Eden; and there he put the man in whom was the breath of life, in whom his name was hallowed, whom he created, i. e. he stamped his fair image upon him, in which was ineffable pleasure and delight; and this was Eden, for the word Eden signifies my pleasure and delight in her, and so it was, for Adam had the wife of his youth, and in her (the virgin Sophia) was his pleasure and delight, for she was his companion and the wife of his covenant. But, alas, Adam did not continue long in this state of innocent happiness and purity, he was not aware of any Spirit that could rob him of his bliss, he was not acquainted with the power of the old serpent, who had hid himself in Adam, and watched an opportunity to betray him, which he did by causing him to look outwardly, and turn his eye off of the spiritual light of God's word. Now the old serpent is nothing else but the spirit of the world of evil, the falsehood, and this is called the old serpent, for he was in existence many ages before Adam, and was an adept in deception, twisting and turning the word of God to serve his own purposes; and when Adam was in this state of innocence and happiness, with his companion and the wife of his youth, this spirit of darkness, the old serpent, injected ideas that defiled the temple of God. (And you know it is written, "He that defileth the temple of God, him shall God destroy"); Adam, through the influence of the old serpent, in a moment was blinded and overcome, took his eye off from his companion and the wife of his youth, lost



his spiritual ideas and light, and thought that it was a woman outwardly in the visible world that was to be his companion ; and so he dealt treacherously with the wife of his youth, and the marriage union between him and Sophia was broken, for he had forsaken her and she was gone from him, and he lost his Eden, in which is fulfilled that Scripture ; he that looketh on a woman to lust after her, hath committed adultery with her already in his heart. And though Adam was warned of this before, as you read in Malachi, ii. 16, which saith, For the Lord God of Israel saith, that he hateth putting away ; for one covereth violence with his garment saith the Lord of Hosts, (i. e. mind, there is one lying in ambush to deceive you) saith the Lord of Hosts, therefore take heed to your Spirit that ye deal not treacherously ; and though this caution was given him not to eat of the forbidden fruit, i. e. in plain words, not to so turn his thoughts outward, and imagine that Mary Boon was the woman who was come as Joanna, appeared again to complete the happiness of man. N.B. It is said in the writings of G. Turner, who was a prophet of God, that Mary Boon was forbidden fruit to God's children, and so I found her to be ; for though her writings were of God, yet they, by reason of their mystery, caused me to deal treacherously with the wife of my youth, and thinking that she was the woman as above-mentioned ; thus the lie was admitted by which the temple was defiled. And therefore it is written, Malachi ii. 11, 12, 13, 14, Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange God. The Lord will cut off the man that doeth this ; the master, and the scholar out of the tabernacle of Jacob, and him that offereth an offering unto the Lord of Hosts. And this have ye done again, covering the altar of the Lord with tears, (i. e. with sin) with weeping and crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say wherefore ? because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously ; yet is she thy companion and the wife of thy covenant, i. e. as much as to say (though it was not so understood then by the transgressors)



the decree is, though you have thus fallen, yet there shall be a coming together again, there shall be a re-union, for she is thy companion and the wife of thy covenant. But in this awful fall was fulfilled that mysterious Scripture which saith, "I hear there is fornication among you, and such fornication as is not named among the Gentiles, that one should have his father's wife, and ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you, for I verily, as absent in body but present in spirit, have judged already as though I were present, concerning him that hath done this deed, in the name of our Lord Jesus Christ, when ye are gathered together and my Spirit, with the power of our Lord Jesus Christ, to deliver such unto Satan *for the destruction of the flesh*, that the Spirit may be saved in the day of the Lord Jesus. See first of Cor. i. 5.

Here now is poor Adam actually fallen away from all his former happiness and glory, and has lost whatsoever was good and desirable, both in himself and round about him; he lies as dead on the outermost borders of the spirit of this world, in outer darkness; Sophia has forsaken him, or rather he having dealt treacherously, has forsaken her, and the holy band of the marriage covenant that was between them is dissolved; he is all darkness, and lies even under the earth, over which he was to rule. The weeds were wrapped about his head, the earth with her bars enclosed him for ever; all the stars shoot their influence into him; God seems against him; Satan has him to buffet him, tempt and torment him; every word in the Bible are like pointed arrows against him, and are curses unto him. The stars in their courses fought against Sisera, (see Judges, v. 20, see also the hyeroglyphick in the Prophetic Messenger for the year 1828, shews you plainly that then at that time was the awful trial); and the very best of these stars was but death and poison to that life for which he was created, and nothing less could he expect but that every moment he should be quite drawn down and swallowed up in the belly of Satan. This was his state and condition after his transgression until he heard the word of free grace, viz. that the woman's seed should bruise the serpent's head.

Now the wife of Adam's youth was nothing else but the

blessed name Jesus; the gift of God to Adam, who was in the world and the world knew him not; who came unto his own and his own received him not; but as we have said above turned away from him, or from her, the wife of his youth. Adam was her own for she claimed his soul unto life, and he was her purchased possession, and by her he was sealed to the day of redemption; but alas, by Adam's transgression, by his dealing treacherously with the wife of his youth, he denied the Lord that bought him, and so brought upon himself swift destruction, his awful fall. And therefore the handmaid of God, the blessed and sweet name Jesus, the highest love of the deity, which had come forth from the flaming centre of love, laments thus over her beloved, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? Behold your house is left unto you desolate, and verily I say unto you, ye shall not see me henceforth, until the time come when ye shall say, blessed is he that cometh in the name of the Lord." Here was the taking of the bone from Adam and the destruction of the first temple, for although so gloriously built, in which Adam thought himself eternally secure, and solaced himself therein; as is expressed in the first verse of the 24th of Matthew, in these words, And Jesus went out and departed from the temple, and his disciples came for to shew him the buildings of the temple; and Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. But O, notwithstanding all this, see the blessed promise—

Then now you see the mystery,  
 I took from man a bone,  
 That in the end was my intent  
 His foe she should unthrone.  
 So now you see the mystery.  
 Why I the man did part,  
 Because the bone I took from man  
 Must strike the fatal dart.

*See Birth of the P. of P. page 12.*

Christ is compared to the second Adam, then there must be a second Eve, (i. e. Eve must return) to bring the god-



head and manhood to a perfect likeness, for as the bone was taken from man and made woman in man's likeness, then Christ, who is the second Adam, must have a bone taken from him also to fulfil the law of God and the gospel of Christ.—See ditto, page 5.

But who is there among you that saw this house in her first glory; i. e. who is left among you that saw Adam in his first state of innocence and happiness, when he was caught up into Paradise? there are none but himself, he remains, through thy mercy, O Lord God. Well, but how do you see it now? Is it not in your eyes in comparison of it as nothing? yes it is. Ah, but the silver is mine and the gold is mine, saith the Lord of Hosts; the glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts; so be strong O Zerubbabel, saith the Lord, and be strong O Joshua, son of Josedech, the high priest, and be strong all ye people of the land, saith the Lord of Hosts, and work for I am with you, saith the Lord of Hosts. See Haggai, ch. ii—see also Amos, ch. ix, v. 11, “In that day will I raise up the tabernacle of David that is fallen (through unbelief) and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.”

Here it is very plain and clear that the first temple would be destroyed, that the tabernacle of David would fall and be in ruins, which is nothing else but Adam falling from the first life in which he was created. Yes, it was appointed unto man once to die, and after death, the judgment—but in order for Adam to die, he must be made a living soul, for where there is no life there can be no death; but the blessed and holy name Jesus never died, no, it was Simeon that died—the same is Adam, for him they compelled to bear the cross—see Matthew, xxvii. 32. But in Adam's fall the word was taken away from him, and it departed, and this was the awful trial, the death; “but if the foundation was destroyed, what should the righteous do:” the foundation remained untouched, the word lived, but to convince man, Adam, that he was dead to knowledge, and that before he could live permanently and eternally, he must die. All this was done, Adam had the word treasured up in his heart under all his sufferings, but that his sufferings and



death and that his fall might be complete, and that he might know his utter helplessness, and that he might know that he must live by God's power and not his own, wisdom withdrew herself for a time, and understanding hid herself in her secret chamber, yet she was with him in the eternal darkness, and was standing by ready as soon as the moment was arrived, that Adam descended to the lowest pit, to appear for his help and bring him out of his fall. Here you can see the truth of that word, viz.—it is not good that the man should be alone. Then came the virgin, the blessed name Jesus again (for Adam now claimed the promise), and became one with Adam, even taking upon him the man's nature, and so God became a man; yea, a very man, and thus was Adam now made strong to enter hell's dark territories, and to break the hook and sting of Satan, to whose buffetings he was delivered for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus—i. e. he was delivered up to the Spirit of Darkness, which dark root was in himself. There was given him the spirit of slumber, eyes, that he should not see, that he might know God's power to destroy and his power to save. And so the Lord is in Zion, Zion by his power is risen above the moon, clothed with the sun, and upon her head a crown of twelve stars; yet, although risen thus above the world, is travelling in pain and crying to be delivered, Save me, O God, for the waters are come into my soul, I sink in deep mire where there is no standing, I am come into deep waters where the floods overflow me. (“And the dragon cast out of his mouth waters as a flood, to cause the woman to be carried away with the flood.”) I am weary with my crying, my throat is dried, mine eyes fail while I wait for my God; they that hate me without a cause are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty. Then I restored that which I took not away—i. e. (by thus becoming man, taking man's nature upon me, with all his sorrows, sicknesses, and complaints, I restore him to that life that he lost by unbelief). O God, thou knowest my foolishness, and my sins are not hid from thee. Let not them that wait on thee, O Lord God of Hosts, be ashamed, for my sake: let not those that seek thee be confounded, for my sake, O God

of Israel, because for thy sake I have borne reproach, shame hath covered my face, I am become a stranger unto my brethren and an alien unto my mother's children, for the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me. When I wept and chastened my soul with fasting, that was to my reproach, I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me, and I was the song of the drinkers of strong drink; but as for me, my prayer is unto thee, O Lord, in an acceptable time, O God, in the multitude of thy mercy hear me, in the truth of thy salvation deliver me out of the mire, and let me not sink, let me be delivered from them that hate me, and out of the deep waters, let not the water floods overflow me, neither let the deep swallow me up, let not the pit shut her mouth upon me; hear me, O Lord, for thy loving kindness is good, turn unto me according to the multitude of thy tender mercies. Thus laments and thus prays the mediator and intercessor, who became the man of sorrows and acquainted with grief. In the creature (Zion), in whom alone the psalms have their fulfilment. Read the psalms through from the beginning and you will see his path very clearly, the first psalm declares the blessedness that he is called unto, how he is translated by the power of God out of the spirit of the world, not to walk in the counsel of the ungodly, not to stand in the way of sinners, nor to sit in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night, which perfectly agrees with that other Scripture which saith, "Lo, I come; in the volume of the book it is written of me I delight to do thy will, O my God, yea, thy law is within my heart." Here he is plainly delivered from death and hell, and is endowed with the spirit of prophecy, the testimony of Jesus, and the promise to him is, that he shall be like a tree planted by the rivers of waters, whose leaf shall be always green—i. e. his word shall be the living word, shewing that the green spring of the everlasting righteousness is arrived, and that the glorious summer of complete redemption is fast approaching, and he has the promise that whatsoever he doeth—i. e. (in the work that he is called to do) shall prosper. He is now just escaped from Sodom, and is just



entered Zoar, that little city, and his soul lives; the sun is risen upon him, (but N. B., he will not stay long in Zoar, he must remove further), which we will not now speak of. The second psalm declares the decree, that the Son of God is begotten, unto whom shall bow thrones, dominions, and sceptres—this is declared in the word: then begins persecution, the heathen rage, and the people imagine a vain thing, and counsel, crafty counsel is taken against the Lord, and against his anointed, striving to break the firm decrees of God, who hath set his king upon his holy hill of Zion. The true and spiritual David is now anointed to the kingly office, but ah! alas! what has he to go through from the Saul spirit, what wars and fightings, what hairbreadth escapes has he for his life, what injustice and cruelty has he to endure, hunted like a flea and treated like a dog, often hungry and weary, obliged to wander in solitary mountains and to lodge in dismal caves; this we are informed was the case with David of old, yes, the shadow was there, but the substance of all this is in Zion, as the psalms all the way through, till it comes to the end, plainly shew; but at the end there is nothing but praises and thanksgivings, all sorrow is done, and Jerusalem is established and made a praise in the earth. At the first it is the rising of the sun, then there is the burning heat of the day to go through, and often dark clouds obscure the sun, and sometimes it is so bright and burning that no one can look in it nor bear its rays upon them, but you with great pleasure and delight can behold the setting sun, with what glory and indescribable beauty and heavenly lustre it seems to set after the vehement heat of the day, so that you look on it with silent astonishment, and adore and praise the great and glorious sun of the eternal and invisible world, of whom the sun which you behold is but the type or figure. In the setting sun you behold a figure of how God will rest and settle in Zion, and upon all her converts; when the day of persecution and trial is gone through it will end as it did with Job, as it did with Esther and Mordecai, as it did with David. The glorious Solomon will ever reign. The king has had the judgments of God, but the king's son brings in and establishes everlasting righteousness, eternal and permanent peace. Now be assured of this, that in Zion stands the kingdom of divine love and joy, for the blessed name



Jesus being inspooken into the humanity at the first, inspired the creature, the humanity with humility and resignation, to give itself up into the stern righteousness of God, when the fierce anger and fire of wrath manifested itself in the soul; but the holy name Jesus, the treader on the serpent being in the soul, in the time of extreme need it appeared as Adam's helpmate, and turned the edge of the flaming sword that was placed at the gate of Paradise to keep the way of the tree of life, turning every way, so that Adam by his own power or might could not touch it. But the sweet name Jesus, the serpent treader being in the soul, there was nothing against that, and it inspired the humanity with power to overcome the fierce anger and wrath, and to turn Hell into Heaven, and then arose the kingdom of love and joy; and so it stands in Zion, and will ever stand, though in him is truly fulfilled these words, since he came out to the world to do his work that he was to do, viz.—“In the world ye shall have tribulation, but in me peace.” And therefore it is that you find in the psalms such sad complaints from the servant of God, because he is sent forth as a sheep among wolves, for the worldly spirit to the spirit of love is like a wolf to the lamb, that is ready every moment to devour it. But although Zion has in himself the kingdom of joy and love, and the light of life in a vast measure, yet he waits for the fullness of it, because all sorrow shall be taken away, at the further and full manifestation of the sons of God, both from him and all who have received the word of truth in the love of it, and are waiting in a devoted life, and trimming their lamps continually, expecting that eternal kingdom of joy to be manifested in them, according to God's promise to all such. Such spirits who are thus formed will enter into the joy of their Lord, and for this to come on all those humble waiters, you find the Spirit in the psalms in the humanity making continual request, saying, “let not them that wait on thee be ashamed for my sake, O Lord God of hosts.” And this prayer prevails for you, for it is written, the effectual fervent prayer of a righteous man availeth much; and who is righteous but the intercessor? “God heareth not sinners, but if any man be a doer of his will, him he heareth.” And now see what God saith,—for Zion's sake I will not hold my peace, and for Jerusalem's sake I

will not rest till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth. God will avenge his own elect that cry day and night unto him, and that in a most manifest, open and glorious manner, though he seem to bear long with them, and the cry seems to return back unheard; yet it is not so, but the Lord trieth the righteous, on purpose that the faith, steadfastness and integrity might be at last manifest to themselves, and be the cause of eternal joy and felicity. Therefore saith the word, "The trial of your faith is more precious than gold that perisheth, (human reason, human wisdom, that accursed thing) though it be tried by fire, might be found to praise and honour and glory at the appearing of Jesus Christ."

And all trials are for nothing else, they are for no other purpose than to kill self completely and entirely, that by the fiery purgation the heart may become a bed for the Lord to lay down on. And therefore it is that Zion is so afflicted both in body and mind, that he might be fitted for that exceeding and eternal weight of glory that those light afflictions (comparatively) worketh out for us; while we look not at the things that are seen, but at the things that are not seen; for the things that are seen by the natural mind are temporal, but the things that are spiritual and spiritually discerned are eternal. Zion is afflicted in mind by the oppression of the wicked, that he may cry to God for the utter destruction of that evil and dark Spirit; and another cause of affliction is, to see how few there are that seem to see the footsteps of the Lord, or that are justly considering the operation of his hands, and would confine God to a day to bring forth his work to view. These things, and knowing the many secret suspicions of many minds of those who profess to believe, yea, and at times those too who are truly sincere, they are ready to say, and do in their heart say so, ah, I fear it will all come to nothing, and perhaps Zion himself is deceived, be assured that God heareth. "Curse not the king, no not in thy thought, for a bird of the air will carry the news, and that which hath wings will tell the matter." Their unbelieving feelings and gusts of evil wind blow from them to me, and often put my soul in an agony, and then I appeal to my God in bitter cries, and say, O my God, did not I drink the bitter cup of trembling, did not I sweat the bloody



sweat; O, then make haste and send forth thy light and thy truth, and come in thy might, majesty and glory; let God arise, let his enemies be scattered, and let those that hate him flee before him. Thus in Zion is the Scriptures fulfilled, be in pain and labour to bring forth, O daughter, Zion, like a woman in travail. Then if the Scriptures thus speak, be assured that so it must be with God's creature, dust and ashes, whom he has created, until life is fully brought forth in you all; and it is pain and anxiety on your account that Zion so often is in that state that he is obliged to vent his feelings, saying, why art thou cast down O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God: — Yes, I shall yet praise him, for I shall see my desire upon my enemies, i. e. that they shall perish for ever; and I shall yet praise him in seeing every one that love Zion prosper; being delivered from their strong enemy and redeemed out of the mortal life, and clothed with the mantle of immortality; for this is God's promise to all that pray for the prosperity of Zion, i. e. that earnestly desire the kingdom of God, and love only to know their God, and his glorious power in themselves to do away all evil in them, and that they may live only in the divine life and love, and that the glorious name Jehovah may be honoured over the whole earth, by men being compelled to bow to the righteous sceptre of Emanuel, that he might be glorified as being worthy of all honour, power, glory, might, majesty and dominion. Say then, so be it, O come quickly, almighty Lord.

From Zion, the city of truth, the Lord is here.

My very dear Brother,—We read with peculiar delight both your letters, the one directed to Brother Everet, and the one directed to ourselves; it is very evident that the true gold is growing within you, though encompassed and enclosed so much with hard and rough ore, which is often so painful to your feelings. Gold is precious and of great worth because it is not common, and not easily got at; numerous difficulties have they to go through who go in search of it; great labour and toil both of body and mind; and every bit they find, it naturally inspires them with a zest to



persevere further in search of more. Just so is it with those who have in any degree tasted of the sweetness and charm of the word of life. We admire the work of God in you, to see his powerful Spirit stronger than nature, and all its force and power; to see God overcoming in you; and that notwithstanding the many seeming disappointments of time past, and the long waiting and the many weights that you have had upon you, yet that you are not weary in the well-doing, knowing that in the due time you shall reap if you faint not, because you know that God is faithful and cannot lie, therefore will he fulfil his word. And this you openly declare, and in so doing you greatly honour him, and thus you bring his blessing upon your own head; for he hath said, "he that honoureth me, him will I honour." And therefore when we think of you, and of all those spirits that are formed by the same hand, who are initiated into the same light and life, and have the same spirit of feeling and faith, we say in the language of the Scripture, which was written for us, and for this time, (God seeing and knowing beforehand how it would be in the end both with his immediate elect servant, and those who became by means of the word of life, spoken in pure love and in godly fear and sincerity, moulded into the same image,) we are bound to give thanks to God always for you, brethren; as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, i. e. your charity towards God aboundeth, because the Lord is become your brother and fellow, and therefore it saith your charity toward each other aboundeth. You believe, however, that God may think proper in his wisdom to exercise you, that he will cause his glory to rest upon you at the last; this explanation mere reason spurns, but to faith it is bright, clear and glorious. But we will quote the whole of the passage, so, (it further says) that ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, seeing it is a righteous thing (with God) to recompense tribulation to them that trouble you: and to you who are troubled, rest with us. When the Lord Jesus shall

be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all that believe; because our testimony concerning that day was believed among you, (or you received the word, and it has an abiding in you, and is one with you,) wherefore we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

My dear brother,—You say in your letter to me, (which was evidently written under the feelings of the spirit of love, of power, and of a sound mind), that you believed that this was the last letter that you should write to me while I was in the earthly life, you believing that the divine power was about to remove me to a higher life. Well, you are not much out—although, since I first made my appearance in public in the character which God has made me, I was brought out of the earthly life, for by the fruits the tree is known, and by me has God brought mysteries to light that never were known to man. And where did I learn them? truly in Paradise, yea, and in Hell; for into Paradise I was caught up, and saw the vision of the Almighty, in the translated state, who spoke to me face to face, fulfilling what is written, Deut. xxxiv. 10, And there arose not a prophet since in Israel like Moses, whom the Lord knew face to face, i. e. to be made in the image of God. God sent into my soul his Spirit, the flash or glimpse of his pure deity, which was the fiery chariot that translated me into the third Heavens, where I was in the divine vision of peace. Thus I tasted life, and was then cast down into the lowest Hell. And for what was this done? even that by the power of life, death and Hell might be conquered, overcome, and be no more; so I tasted death for every man, yet by the divine power rose a conqueror over it. Then did the woman's seed bruise the head of the serpent, i. e. the love overcame the wrath and anger, and thus the earthly life was vanquished



and the kingdom of love and joy reigned. Yet there is still a further dying out of the sensitive life, and to perfect this, tribulation has been my lot; for it is written, let patience have her perfect work, that ye may be perfect, and entire, lacking nothing. Then, in order that the fruits of the Spirit might all be manifested, or be born, or come forth in the Lord's anointed, trials, persecutions, mockery, slander, hatred of the world, to be called an imposter, and deceiver, a fool, and a rogue, and all that is vile, I must endure; and by these opposites coming against me they work out the righteousness to manifestation, for thus the world are allowed to work, that God's grace and power may be proved; for the dark Spirit supposes that he shall get the Son of God to deny his own existence; but his reply is, it is written, thou shalt worship the Lord, thy God. And so he wades through all opposition, as deceivers and yet true, as poor yet making many rich, cast down but not destroyed, always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; for we which live are always delivered to death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. And just so it has been with Zion in this illness, and while my body was afflicted with a malignant disorder, that I seemed to be delivered unto death, no one according to human appearance could expect my recovery, my inward mind and soul was deeply exercised; I found within a sinking and a dying deeper and deeper into resignation; and a being content with the working of God and his wisdom. You know Paul speaks of being in death's aft, but this has its fulfilment in him who now, by the power of God, fears no loss, nor dreads no cost, but to the purpose comes. Yet, not I, but the grace of God that is with me, and yet it is I, because the word is made flesh and dwells in us—even in me, Paul, who am fearfully and wonderfully made, marvelous, the entry into a flock, or the having obtained rest, the elect servant, Paul, of this day. Therefore there are deaths oft to the Lord's anointed, but though dying, behold we live, and when I am weak then am I strong; many a death have I passed through, but this last death, since the beginning of the last month, October, has given me a remove, has brought me a stage nigher to that permanent and eternal



Paradise, of which the blessed word, by the prophetess, J. S. says, "but sure I have a Paradise where all my saints shall go," and I am in sight, in view of the heavenly country; yea, so close, that I inhale by the sweet zephyrs that blow off the lovely shore, the fragrance of the tree of life, so that you may say that I am no more in this world. About the end of October, as I lay in my bed I had been to sleep, but was awakened by a lovely, charming voice, that gave me inexpressible happiness, saying, be patient and wait without anxiety for the manifestation of the Sons of God, be not over anxious; but be passive. This was a great enjoyment to me, and I spent the remainder of the night in deep mental ponderings upon all that I had passed through from the time the Lord first visited me, and how I have been led ever since; and I know that God was the beginning and God and glory will be the ending. For many nights I could not sleep, so that I said, thou holdest my eyes waking; but I spent my time in deep ponderings and meditation, the word of life flowing through my soul like a river, and wisdom directing and shewing me the consistency of all things in God, and in the way that he is bringing about man's redemption. As for the state of my body, that at these times was nothing thought of; I was directed inwardly by means of a variety of circumstances, some recorded in J. S.'s writings, and some in other prophecies, to notice the 16th of November; and on the night of the 9th I was vehemently pressed in my inner man to have the names of all the people that stand with the Lord in Zion, collected together and entered in our great book at Nottingham; and a nervous trembling seized my frame until this direction was sent to brother Pierce to have all the names of the people inserted if possible, by the 16th, which I trust he has done, though I have not heard from him yet; but as he has always been faithful, and has done every thing with the utmost degree of promptness, even as though he was to receive a great emolument for his work, I know that he will not linger about this. Each day passed with nothing remarkable, only that I found the Spirit within me searching all things, yea, the deep things of God, which caused constantly a total dying to this world, and a passing more and more into the bosom of the divine love. The 16th day arrived, and my mental employment was just

the same ; I went to bed as usual, and when there about two hours, the word sounded within me thus, Give him no rest until he establish, until he make Jerusalem a praise in the earth. I burst out weeping and cried aloud with joy, for I felt within me that the Lord is on his way to bring us all into those divine enjoyments which he has promised ; and then I was taken with strong travailling powers, and I cried and roared, for I was in an agony with the strong power of bitter weeping and supplication, and of pleading and intercession that was laid upon me. The world with all its wickedness, its cursing and hatred of God, and how the ways of the Lord, in his coming, is despised, and his holy name blasphemed ; this caused me to weep bitterly, and to supplicate for its removal and total overthrow. And all those who are earnestly desiring the appearing of the Lord in all his glory were brought before me ; I heard their sighs, I felt their longings for redemption, to be set entirely free ; I felt all their pains and their often doubtings ; and seeing some of them ready to say the Lord is slack in performing his promise, not considering the blessings that they have already in possession, viz. that the mark is brought forth, as God said in his word, viz. “ I will light up one for the mark ;” and this being done, they ought to know that now is their salvation nearer than when they believed. But these things altogether came upon me like a flood, with the power of divine love, even for my enemies who bitterly use me. I spent most part of the night in looking at the promises of God, and in pleading with God, to send the power of his Spirit upon those that are waiting for him, to end their long complaints ; for however happy I may be and am myself in my God, yet I seem as if I could not be at rest wholly, no, nor can I, till we altogether have the full blaze of the light of life within us, and God be with us fully as he has promised, which be assured he will be shortly. Therefore let your lamps be trimmed and your lights burning ; and though they seem burning in the sockets as yet, they will presently get a lift up, and then they will burn brighter. Draw yourselves entirely from this vain world, and let none of its dirt stick to you, and wait in a devoted life for the Lord’s appearing in greater power. Every one will manifest by the life they live, and their speech will betray them, and prove what



kingdom they love most, whether this outward sphere or the inward and spiritual divine life; for where the treasure is, there will the heart be also. This extreme affliction came upon me for good, to give me a deeper sense of divine things and to raise me up in greater power, and to shew you, that the Lord is near to come in might, to call me up to a more strict watch, and that I may be more useful to you, and a kind of alarm has been now sounded in your ears, for the very same purpose. \* Hear and hearken O England's inhabitants, for unto you a glorious light hath shined; O let it not cloud and pass over you, but be wise in this your day to follow the spirit's bright guiding star, which is arising among you. O London, there is hid in thee them that have a true and right mission from the munition rock, to give out the waters of the Spirit plenteously; for a cry is gone forth for persons to be prepared and sanctified by this water of life, that so they may receive of the Holy Ghost, and be witnesses of his power. Hear and hearken in the Spirit, O hearken, and you will hear the seventh trumpet sound, from the seven spirits that are before the throne, that do tell that the mystery of time is now finishing, and that the everlasting gospel of the love is now opening, and that the Heavens are ready to roll down, to open their glory upon the earth, that the inhabitants thereof may no longer lie buried in the dark shade of an earthly life.\* \* This, to the other mark is an extract from Jean Lead's Divine Revelations, to which I add another prophecy through the same inspired person. She says, in page 23 of the same book, That in the sixth day of the new creation God will restore the earth to its sabbath of rest, as was manifested (she says) in the first creation; and as one man, even Adam, was the first, so one man, and the very same Adam, (I believe) will be again the first; and Scripture characterises him under the names of Shiloh; Elijah, branch of righteousness; which terms are all synonymous, and imply the Anointed of God.

And we say on the back of this that never were there truer words spoken.

We will here introduce some striking and wonderful prophecies of these very last days, found in a little book, said to be the Testament of the Twelve Sons of Jacob, but which indeed are prophecies written under the direction of the

Spirit of God, for our information in these days. They were written first in Hebrew, and ought to be regarded as the Bible, because they are from the same divine source. In the 33rd page it says, The seed of Canaan shall perish together with all the remnant of Amalek; all the Cappadocians shall perish, and all the Scythians likewise. (By which is certainly meant the spirit of error, all false religion, set up by the invention and craft of men). Then (it says) shall the land of Cham fail, and all the people go to ruin. Then shall the earth rest from trouble, and all men under Heaven from war. Then shall Shem be glorified. N.B. (By Shem is meant the name of the Lord. The name, power, or life of God shall be glorified in the saints on the earth at this time.) When the great Lord God of Israel appears upon earth as a man, to save Adam in him, then shall the spirit of error be trodden under foot, and men shall reign over the agents of Hell. Then shall I (Simeon) arise again to joy. N.B. (The name Simeon signifies he that hears and obeys, and points directly to the humanity which the Lord has chosen to come in in this day, even Adam, as we before mentioned.) And it goes on to say, and I shall bless the highest in his wonderful works; for God taking a body upon him, and eating with men, shall save men; the Lord shall set up Levi, (the same person as above) the prince of priests, and of Judah, the king of kings, God and man—so shall he save all the Gentiles, and the offspring of Israel.

#### LEVI'S PROPHECY.

First he tells of the great wickedness that shall be done on the earth, in the last days: he says, there shall be covetous priests who shall commit such abominations before God and men, that he is not able to describe; and then says, after that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new priest, unto whom all the Lord's word shall be opened, and he shall execute true judgment upon earth many days, and his star shall arise in Heaven; as a king shall he set forth the light of knowledge in the sunshine of the day, and shall be magnified over all the world, and be received and shine as the sun upon the earth, and there shall be peace thereon; in his days the Heavens shall rejoice, the earth shall be glad, the clouds shall be merry, and the knowledge of the Lord shall



be poured out as the seas, and the angels of glory shall rejoice in his presence. The Heavens shall be opened, and out of the temple of glory shall sanctification come upon him, with the father's voice, as from Abraham the father of Isaac, and the glory of the highest shall be spread out upon him, and the spirit of understanding and sanctification shall rest upon him, whereof he shall give abundantly to his children in truth for evermore, and none shall succeed him to the end of the world. In his priesthood all sin shall have an end, and the ungodly shall cease from their wickedness, but the righteous shall rest in him; and he shall open the gates of Paradise, and stay the threatening sword against Adam, and feed the lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial, and give his own children power to tread down hurtful spirits, and the Lord shall rejoice in his children and accept them as his beloved for evermore. Then shall Abraham, Isaac and Jacob be glad, and all his saints rejoice.

#### PROPHECY OF JUDAH.

He also speaks of great wickedness that shall be done upon the earth in the last days, and then says, After this shall arise among you a star out of Jacob, and a man shall spring out of my seed which shall walk as the day sun of righteousness among the children of men, in peace and meekness and righteousness, and no sin shall be found in him; the Heavens shall open upon him, to pour out the spirit of blessedness upon him from the father, and he shall shed out the spirit of grace upon you, and you shall be his children in truth, walking in his first and last commandments. This is the offspring of the most high God, the well-spring of life to all flesh. Then shall the sceptre of my kingdom shine bright, and out of your root shall spring the vessel of planting, in whom shall grow up the rod of righteousness to the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the princes, my brethren, shall be your sceptre in Israel. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire; then they that were buried in sorrow shall rise in joy, and they that were poor for the Lord's sake shall be made rich;

they that suffered penury shall have plenty, and they that were weak shall be made strong; they that died for the Lord's sake shall wake up unto life, yea, they shall run skipping and leaping, and they shall fly as eagles for joy; but the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorify the Lord for ever.

#### PROPHECY OF ZEBULON.

I know by the writings of my fathers, that in the last days ye shall depart from the Lord and be divided in Israel, following two kings, working all abominations, and worshipping all manner of idols; and your enemies shall take you prisoners, and ye shall sit among the heathen in all misery, tribulation and sorrow of mind. Afterwards ye shall remember the Lord, and repent, and he shall turn you again, for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh, and the spirit of error beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness and wholesomeness and mercy are in his punishments; he shall redeem all men from the bondage of Beliel, and all the spirits of error shall be trodden down; and he shall turn all nations to the following of him, and ye shall see God in the shape of man, for God hath chosen Jerusalem, and God is his name. Nevertheless by the wickedness of your words you shall provoke him to wrath, and ye shall be cast off till the time of full finishing.

N.B. It would appear, and does appear, to the wisdom and reason of men, that this prophecy was concerning the Jews, like the prophecies in the Scripture; certainly it is the very same language and means the same thing. The prophecy is concerning Israel, and not the nation or people of the Jews, as both professing Christians and Jews do think; but they will find themselves mistaken; the Scriptures are written in mystery, and no man has ever aright conjectured of their meaning and concerning the truth of them as they were to be revealed in the latter day. The Lord said, "I thank thee, O father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes." It may be asked then who is Israel? we answer, the prince of God, the prevailer with God, the environer, an individual, the man of God; and it



is of his departure from God, and his fall into misery, wretchedness and woe in consequence, and of his repentance, turning again, and restoration, that both the Scriptures and all prophetic writings, as well as this, speak. Because it is the introduction of God into the human property, by which alone the redemption of man can be effected; therefore it is no wonder that there has been so much said about it in Scripture, and that so many prophets and prophetesses have been inspired in all ages, and up to this present time, both to write and speak of it, and to foretell of the coming and power of the Lord. Had God been introduced into the human property in any age prior, the redemption of man must have taken place; and they are under a woeful mistake that say that God took on him human nature 1831 years ago. No, this could not be until the last time, or latter day, which the Scriptures abundantly testify; and so God's word is fulfilled, in the way he is now coming, viz. "He will turn the wise men backward and make their knowledge foolish; the wisdom of the wise shall perish, and the understanding of the prudent shall be hid, and the Lord alone shall be exalted in that day." And why, because he will reveal, as he has now done, new knowledge, and man will see by the way God is performing his great and strange work, that they never understood his word, nor had any knowledge of his ways; but they will see themselves dead to knowledge, and acknowledge the wisdom and power of God. Then will God reign among men, and his delight will be with them.

Next is the prophecy of DAN; and the language and substance of it is the same with the foregoing. He says, I am sure that in the latter days, ye shall depart from the Lord, and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women (false spirits) in all lewdness, by the working of deceitful spirits in you; for I have read in the writings of Enoch that Satan is your prince. (And so saith the Scriptures, in these words, "O thou profane wicked prince of Israel, whose day is come, when iniquity must end, Thus saith the Lord, remove the diadem, take off the crown—this shall not be, for I will overturn; overturn, overturn it, until he come whose right it is, and I will give it him.") So it is clear from this Scripture that

this wicked prince Satan, the dark root of error, would reign in Israel till the Lord should come and cast him out; and so bring iniquity to an end in his creature, and by that means end iniquity in the human race. And at what period of time (will those tell us) who oppose the coming of the Lord, was there an end made of sin or iniquity? they must answer, never—yes, they are their witnesses for the truth of this. But we proceed with the prophecy, which further says, “All the spirits of pride and fornication shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord; i. e. as Dan signifies judgment, it means that the spirit of error should overtake the Lord’s anointed at the first, and over him in whom God intended to bring forth the true judgment and light of his word. Yes, but the evil produces the good in the creature, who must know the evil, and then by the power of God be delivered of it; and if this was not the case, there could be no judgment. But a troop must overcome Gad at the first, yet the word saith he shall overcome at the last. Then he says, for this cause they should be carried captive into all nations, i. e. into all evil or sorrow, and receive the plagues of Egypt, and all the malice of the heathen, i. e. of the powers of darkness, unto which Israel should be delivered for the destruction of the flesh. Whereupon (he goes on to say,) ye shall return to the Lord and obtain mercy, and he shall bring you into his holy place, and proclaim peace unto you; the Lord’s saving health shall spring up into you, out of the tribes of Judah and Levi, i. e. (out of Zion shall come forth the deliverer, viz. the spirit of truth and the power of righteousness); he shall make war against Belial, i. e. (against false religion) and give our young men the victory in revengements. He shall deliver the imprisoned souls of the saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to them that call upon him; the saints shall rest in him, and the righteous shall rejoice in the new Jerusalem, which shall glorify God for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it; and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him shall certainly reign in Heaven, i. e. in the divine life and love of God.



## PROPHECY OF ASER.

For I am sure that you shall sin, and be delivered into the hands of your enemies; your land shall be laid waste, and yourselves shall be scattered into the four corners of the earth, and be despised as unprofitable water, in your dispersing abroad, until the highest do visit the earth, eating and drinking as a man with men, and breaking the serpent's head in pieces without noise. He shall save Israel and all the heathen by water, i. e. by the word of truth, being God hidden in man.

## THE PROPHECY OF JOSEPH.

He relates a dream, and says, There were twelve harts feeding and nine were divided abroad in the earth; and also I saw how that of Judah was a virgin born, having a white silken robe, and of her came forth an immaculate lamb. And on the left hand of the said lamb was, as it were, a lion, and all beasts made against him, but the lamb overcame them and trod them under his feet; and in him joyed the angels, the men of all the earth. These things (says he) shall come to pass in their time, that is to say, in the latter days; therefore my sons keep the commandments of the Lord, and honour Judah and Levi, for of them to you shall spring the lamb of God, who by his grace shall preserve all Gentiles; and Israel, the kingdom of him, is a kingdom eternal, which shall never pass away.

## THE PROPHECY OF BENJAMIN.

I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you; for you shall defile yourselves with the fornication of Sodom, and perish all except a few, and multiply inordinate lusts in woman; and the reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lord's temple shall be made in our portion, and it shall be glorious among you, for the Lord himself shall take the kingdom upon him, and the twelve tribes shall be gathered together there; and all nations shall resort thither, until the most high send his salvation in the visitation of his only begotten, and he shall enter into the first temple, and there the Lord shall suffer wrong and be despised, and lifted up upon a piece of timber; and the veil of the temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles,

poured out as fire; and rising up from the grave, he shall ascend from earth to Heaven; he shall remember how base he has been on earth, and how glorious he is in Heaven. Now keep the Lord's commandments till he reveal his saving health unto all nations; then shall ye see Enoch, Noah, Shem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness; then shall we rise every one of us to his own sceptre, worshipping the king of Heaven, who appeared on earth in the base shape of man. As many as believe in him shall rejoice at that time, and all these shall rise again to glory, and the residue unto shame; and the Lord shall first of all judge Israel, for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver; then shall he judge all nations—as many as believed not in him when he appeared upon earth; and he shall reprove Israel among the chosen of the Gentiles, as he reprov'd Esau in the Midianites, that seduced his brethren by fornication and idolatry, who were estranged from God. But if you walk in holiness before the Lord, ye shall dwell in hope again in me; and all Israel shall be gathered to the Lord. And I shall no more be called a ravenous wolf, for your robberies sake, but I shall be called the Lord's workman, who giveth food unto those that do good; and in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth; and he shall give new knowledge and enlighten all nations with light of understanding, and shall come up to save Israel; he shall take from them as a wolf, and give to the synagogue of the Gentiles, and continue in the synagogue of the Gentiles to the world's end; he shall be among their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books; he shall be the Lord's darling for evermore, and he shall amend the faults of thy tribe.

Thus have I brought together a few of the most striking prophecies out of this valuable little book, which like the Scriptures, relate to this time, but like the Bible are written in mystery, and could not be understood until their fulfilment appeared. The prophet sees in a vision twelve harts feeding, nine of whom were presently scattered abroad, but three remained. Now the explanation of this is not for the



worldly mind to understand, but it is for those who are entering into the spiritual kingdom. The twelve harts being seen feeding, shews how it was with Israel, or Adam, in whom are made manifest the twelve fruits of the tree of life, and therefore is called the twelve tribes; for the twelve spiritual tribes are here, which are invisible—the twelve times twelve—the hundred forty and four thousand, which is the number of the bride. Now whereas the harts were at first seen feeding, it shews the creature in his happy state at first; and the scattering of the nine abroad shews the fall; but whereas three remained it shews that the Trinity, the father, the word and the Holy Ghost remained to be united again to one in the human property, when Zion, the creature signified by the nine that were scattered abroad, should be restored again.

Then he says, that of Judah was there a virgin born, and she brought forth an immaculate lamb. Now Judah is the man of God, Israel or Zion, and the virgin that is born of him is a mind and heart that will not be defiled by man's wisdom or invention, but is faithful and true. This mind brings forth the truth of God's word—the lamb of God, that taketh away the sins of the world. The white silken robe is righteousness. Now, a lion stood at the left-hand of the lamb, shews the creature brought into obedience to the word. Now all beasts—i. e. all worldly spirits in men on the earth made against the lion, viz.—the lion of the tribe of Judah, or Judah himself, which is Zion; but the lamb fought them and overcame them, signifying that the word of the truth shall be the conqueror of all men's wisdom in the creature, and it shall be trodden down. And in this lamb joyed the angels, the men of all the earth—i. e. all they that join and unite with the word of God in Zion.

Now, my brethren, you who have united in faith and love together, who believe that the foundation stone is laid in Zion, even the stone of your redemption, consider well what is written in this little book, and wait patiently for your great reward; for shortly will the Holy Ghost come like fire, even like a flame of light and love upon all those who long for the Lord's appearing. God will not fail to fulfil all his promises to his suffering and persecuted friends. Shortly, yea, very shortly, will God shew you a token for good,

and will lift your heads above your enemies. Farewell, dear friends. Stand fast—stand still—and see the salvation of the Lord.

From ZION, the City of Truth!

The LORD is here!!!

PRICE FOURPENCE.